I say, is advantageous, and for two reasons. First, ethically and religiously ; because it gives us a glimpse of an intelligible possibility of the continuance of the activity of each one of us beyond death of the body, and hence of the continuing influence of whatever of positive value in our personalities may have accrued from our individual efforts.

Secondly, scientifically advantageous, because there are a number of empirical indications of the reality of such individuals, indications that our individual personalities do in some measure express the influence of higher personalities in whose life or lives they participate. I point here to moral, aesthetic, and religious experiences, too vague and uncertain of interpretation to be arrayed as evidence of appreciable weight; but also to equally vague indications of a purely biological kind, which I am disposed to think may, when they are seen to be worthy of fuller investigation, prove to be far richer and more significant than at present appears. I have in mind here instances in which all or very many of the members of one species (perhaps all those inhabiting some one area) seem to break out into variation or mutation, and all in the same general direction, perhaps after a long period of relative fixity. The Ammomites, the Tribobites, the great reptiles, are only the more striking instances of such consensus of variation pointing to some large unity or community of nature underlying the separate individual organisms. And with these evidences we must add that of the animal societies, such

as those of the bees and the ants and the termites, in which the harmony of activities of the members seems to be secured by the direction of some intelligent purpose more comprehensive and powerful than that of any individual member.

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